

*John Ward.*

THE 4405.  
PRINCIPLES  
OF  
*Christian Religion:*

Sūmarily sett downe accor-  
ding to the word of God:

TOGETHER WITH  
A Breife Epitomie of the  
Bodie of Divinitie.

By *James Usher* Bishop of  
*K Armagh.*

LONDON,  
Printed by R. B. for Geo. Badger, and  
to bee sold at his shop, in St. Dunstons  
Church Yard, in Fleet Street.

1645.

222 28

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THE  
PRINCIPLES,

OF

*Christian Religion,*

Summarily set downe according to the word of God.

Question.

**W**hat sure grounds have we to build our Religion upon?

*Ans.* The Word of <sup>2 Pet. 1. 19.</sup> God contained in the <sup>2 Tim. 3. 15.</sup> Scriptures.

A 2 What

*What are those scriptures*

2 Pet. 3. 21

2 Tim. 3.

16.

*Ans.* Holy writings indited by God Himself, for the perfect instruction of his Church

*What gather you of this that God is the Author of those writings?*

Lu. 16. 29.

Gal. 1. 8.

May 8. 20.

*Ans.* That therefore they are of most certaine credit, and highest authority.

*How serve they for the perfect instruction of the Church;*

2 Tim. 3.

16. 17

*Ans* In that they are able to instruct us sufficiently, in all points of faith, that we are bound

to

to beleive, and all good duties that we are bound to practice.

*What gather you of this;*

*Ans.* That <sup>a</sup>it is our duty to acquaint our selves with these holy writings, and <sup>b</sup>not to receive any doctrine, that hath not warrant from thence.

<sup>a</sup> Deut. 31

11. 12.

Iosh. 8. 35

Ioh. 5. 39.

<sup>b</sup> Acts 17

11

1 Cor. 4. 6

*What is the first point of Religion, you are to learne out of GODS Sacred word?*

<sup>2</sup> Principle

*Ans.* The Nature of God.

*What is God?*

*Ans.* God is a Spi-

<sup>a</sup> Iohn. 4

A 3

rit

24

<sup>b</sup> Apoc. 1. 8 rit, most perfect <sup>b</sup> most  
 Act. 17. 24, <sup>c</sup> wise, Almighty, and  
 25.  
 Pro. 8. 14 most, holy.

1 Tim. 1. *What meane you by cal-  
 ling God a Spirit?*

Job 9. 11. 13  
 Jer. 10. 12. *Ans.*, that he hath no  
 Exp. 34. 6, body at all, and therefore

Psal. 147. must not be thought  
 17 like to any things, which  
 Col. 1. 15.  
 Rom. 1. 23 may be seene by the eye  
 Deut. 4. 12. of man.

& ver, 12, *How many Gods are  
 16 there?*

1 Tim. 1. 17  
 Eph. 4. 5, 6 *Ans.* Only one <sup>a</sup> God,  
 1 Cor. 8. 4 but three persons.

Deu. 4. 35 *Which is the first per-  
 39 son?*

Mat. 28. 19.  
 1 Ioh. 5. 7. *Ans.* The father <sup>c</sup>,  
 who begetteth the Son:

Heb. 1. 3  
 Heb. 1. 5. *Which is the second?*  
*Ans.*

*Ans.* The Sonne be- Heb. 1. 6.  
gotten of the Father. Ioh. 1. 14.

*Which is the third?*

*Ans.* The H O L Y Ioh. 15. 26.  
G H O S T proceeding Gal. 4. 6.  
from the Father and the  
Sonne.

*What did God before 3 Principle  
the world was made?*

*Ans.* Hee did before Aas 2. 22.  
all time, by his unchang- cap. 15. 18.  
able councell, ordaine, Psal. 33. 11.  
whatsoever should come  
to passe.

*In what manner had all  
things the beginning?*

*Ans.* In the beginning Gen. 1. 1.  
of time, when no crea- Heb. 11. 3.  
ture had any being, God Exod. 10. 11.  
by His Word alone, in Rev. 4. 11.

A5 the

the space of fixe dayes,  
created all things.

*Which are the princi-  
pall Creatures?*

*Ans.* ANGELS and  
14. Men.

*What is the nature of  
Angels?*

*Ans.* They are whol-  
ly spirituall, haveing no  
body at all.

*What is the nature of  
man?*

*Ans.* Hee consists of  
Gen. 1. 7. <sup>three</sup> ~~two~~ divers parts, a bo-  
dy, and a Sou'e. & Spirit  
Heb. 12 9.

*What is the body?*

*Ans.* The outward  
Gen. 2. 7.  
Gen. 3. 19. and earthly part of man  
made at the begining of  
the

the dust of the earth.

*What is the soule?*

*Ans.* The inward and spiritual part of man which is immortall, and never can die.

Eccl. 12. 7.

Ma. 10. 28.

Rev. 6. 9.

2 Cor. 5. 8

*How did God make man at the beginning?*

*Ans.* According to his owne likenesse, and Image.

Gen. 1. 26.

27. & cap.

9. 6.

*Wherein was the Image of God principally seen?*

*Ans.* In the perfection of the understanding and the freedome, and holinesse of the will.

Col. 3. 10.

Eph. 4. 24.

Eccl. 7. 29

*How many men were created at the beginning?*

A 5

*Ans.*

Gen. 1. 26. *Ans.* Two, Adam  
 Gen. 2. 18. <sup>27</sup> the man & Eve the wo-  
 Act. 17. 26 man from both whom,  
 1 Tim. 2. <sup>13</sup> afterwards all mankind  
 did proceed.

4. Principle *What doth God after  
 the Creation;*

Joh. 5. 17. *Ans.* By his provi-  
 Nch. 9. 6. dence he preserveth, and  
 Psa. 119. governeth his creatures  
 Heb. 1. 3. <sup>91</sup> with all things belonging  
 11. unto them.  
 Act 17. 26 <sup>28</sup>

*What befell Angels  
 after their Creation?*

*Ans.* Some continu-  
 Mat. 25. 31. ed in the holy estate,  
 & ver. 41. wherein they were crea-  
 Jude 6. ted, some of them fell,  
 Joh. 8. 44. 1 Joh. 3. 8. and became Devils.  
 Mat. 15. 32

*May the good An-  
 gels*

Joh. 8. 44. <sup>48</sup>  
 1 Joh. 3. 8.



*gels fall hereafter?*

*Ans.* No, but they shall <sup>1 Tim. 5. 21.</sup> always continue in their <sup>Mat. 18. 10.</sup> holinessse, and happi- <sup>Lu. 20. 36.</sup> nesse.

*Shall the wicked Angels ever recover teir first estate?*

*Ans.* They shall not, <sup>2 Pet. 2. 4.</sup> but be tormented in hell, <sup>Iude 6.</sup> world without end. <sup>Mar. 25.</sup> *ho. ho* <sup>41.</sup>

*How did God deale with* <sup>Rev. 20. 10</sup> *man, after that hee made him.*

*Ans.* He made a cove- <sup>Mal. 2. 10.</sup> nant or agreement with <sup>Gen. 2. 17.</sup> *Adam* and in him with <sup>Rom. 2. 15</sup> all mankind.

*What was man bound to doe by this covenant?*

*Ans*

Luke 10.

25.27.

Rom. 7.7.

12.14.

Gal. 3.10.

12.

2Tim. 3.5

*Ans.* To continue as holy, as God at the first made him, to keepe all Gods commandements and never to breake any of them:

*What did God Promise unto man, if hee did thus keepe His Commandements;*

Gal. 3.12.

Lu. 10.25.

26.27.28.

Rom. 7.20

cap. 10.5.

*Ans* The continuance of his favour and everlasting life.

*What did God threaten unto man if hee did sinne, and breake his Commandements?*

Gen. 2.17.

Gal. 3.10

Lev. 25.26.14.15

Deu. 28.15.16, &amp; 28.19.20.

*A.* His dreadful curse, and everlasting death.

*Did*

*Did man continue in that Obedience, whiche he did owe unto God?*

*Ans.* No: For Adam and Eve obeying, rather the perswasion of the devil, then the Commandments of God, did eate of the forbidden fruite, and so fell away from God.

5 Principle

Gen. 3. 1. 6

Eccel. 7. 29.

Iohn 8. 44

Rom. 5. 14

15

*Was this the sinne of Adam, and Eve alone; or are wee also guilty of the same?*

*Ans.* All wee that are their children, are guilty of the same sinne, for we all sinned in them.

Rom. 5. 12

14. 15. 16

Ge. 5. 1. 3.

& 8. 21.

Psa. 51. 5.

Iob. 14

Rom. 7. 14

*What followed upon this sinne?*

*Ans.* 18. 23.

Eph. 4. 22. *Ans.* The losse of the  
 23. Image of God, and the  
 corruption of nature in  
 man called Originall  
 sinne.

*Wherein standeth the  
 corruption of mans na-  
 ture?*

*Ans.* In fixe things  
 principally.

*What is the first?*

1 Cor. 2. *Ans.* The blindnesse  
 14. of the understanding,  
 Jer. 24. 7 which is not able to cō-  
 2 Cor. 3. 5 ceive of the things of  
 14  
 Eph. 4. 17. God.

18. 19.

*What is the second?*

Deu. 32. 18 *Ans.* The forgetful-  
 Pro. 3. 1. nesse of the memory  
 Ps. 119. 16 unfit to remember good  
 Ps. 106. 21 things. *What*

*What is the third?*

*Ans.* The rebellion of the will, which is wholly bent to sin, and altogether disobedient unto the will of God.

Ro. 8 5, 6.  
John 1. 13.  
Phil. 2. 13.  
Eph. 4. 19.

*What is the fourth?*

*Ans.* Disorder of the affections, as joy, heaviness, love, anger, feare, and such like.

Rom. 1. 26  
Iam. 3. 15.  
& 4, 5.

*What is the fifth?*

*Ans.* Feare and confusion in the conscience, condemning where it should not, and excusing where it should condemn.

Tit. 1. 15,  
16.  
Heb. 10. 22  
it Rom. 7. 9.  
Ioh. 16. 3.

*What is the sixth?*

*Ans.* Every member of

of

Iob 31. 1, of the body is become  
 Rom. 6. 13. a ready instrument, to  
 19. & cap put sinne in execution.  
 3. 13, 14.

15  
 2 Pet. 2. 14 *What are the fruits that*  
 Plal, 119. *proceed from this naturall*  
 37. *corruption.*

*Ans.* Actuall finnes,  
 Ro. 6. 6. whereby we breake the  
 17. & cap. 7 5. Commandements of God  
 Gal. 5. 19. in the whole course of  
 20. 21. our life.  
 Mat. 15. 19

*How doe you break Gods  
 Commandements?*

*Ans.* In thought, word  
 Ma. 12. 34, and deed, not doing that  
 35, 36. & which we ought to do,  
 cap. 15. 19. and doing that which we  
 Ads 8. 22. ought not to doe.  
 lam. 3. 2,  
 Ma. 25-42,  
 43.

Isa. 1. 16, *What punishment is man-*  
 17. *kinde subject to, by reason*  
 Mar. 7. 21, *of*  
 23.

*of originall and actual sine*

*Ans.* He is subject to Deur. 28.  
all the plagues of God in 45.  
this life, and endlesse tor- Lu. 16. 23.  
ments in hell after this 44  
life. Mat. 25. 41

*Did God leave man in 6 principle  
this wofull estate?*

*A.* No, but of his free Ezech. 16. 6  
and undeserved mercy, 60. 62.  
Zac. 9. 11.  
entred into a new cove-  
nant with mankind.

*What is offered unto man  
in this new covenant?*

*A.* Grace and life ever- Rom. 3. 24,  
lasting, is freely offered, 25, 26.  
unto all that shall bee re- Rom. 5. 15  
conciled unto God, by his 16, 17. 19,  
Son Iesus Christ, who a- 20, 21.  
lone is Mediator betwixt Eph. 2. 7, 8  
God and man. 9.  
1 Tim. 2. 3  
What 5. 6.

*What are you to consider in CHRIST the Mediator of this Covenant?*

*Ans.* Two things, his nature, and his Office.

*How many natures be there in Christ?*

*Ans.* Two, the God-  
 1 Tim. 3. 16. Head, and the man-hood  
 Joh. 1. 14. joyned together in one  
 Luk 1. 35. person.  
 Ro. 1. 3, 4.  
 Rom. 9. 5.  
 Gal. 4. 4.

*Why must Christ bee God?*

*Ans.* That his Obedience and suffering,  
 1 Pet. 3. 18 might bee of infinite  
 Joh. 2. 19. 21. worth, and value, as proceeding from such a person, as was God equall  
 Eph. 1. 2. 10. 5. 20  
 Col. 1. 13. Rom. 8. 9.  
 1 Io. 4. 13. Rom. 1. 4. Rom. 14. 15. Rom. 8. 34.  
 Col. 2. 13. to



to the Father, that hee might bee able to overcome the sharpenesse of death ( which himselfe was to undergoe ) and to raile us up from the death of sinne by sending his holy Spirit into our hearts.

*Why must Christ bee man:*

*Ans.* Because the God. Gal. 4.4.  
head could not suffer, <sup>1</sup>Cor. 15.  
and it was further requi- <sup>21.</sup>  
site that the same nature Heb. 2.13.  
which had offended <sup>16</sup>  
should suffer for the of- Rom 5.12  
fence, and that our na- <sup>19.</sup>  
ture which was corrupt- John 1.16  
ed in the first A D A M  
should

should be restored to his integrity in the second *Adam Christ Iesus* our Lord.

*What is the Office of Christ?*

1 Tim. 2. 5

1 Ioh. 2. 1.

Heb. 12. 24

*Ans.* To be a Mediator betwixt God & man.

*What was required of Christ for making peace & reconciliation betwixt God and man?*

Rom. 8. 3,

4. 10.

Gal. 4. 4-5

Rom. 10. 4

*Ans.* That he should satisfy the first covenant wherunto man was tyed.

*Wherin was Christ to make satisfaction to the first covenant;*

*Ans.* In performing that righteousness which the

the Law of God did require of man, in bearing the punishment which was due unto man for breakīg of the same law.

Mat. 5. 17.

Heb. 5. 8. 9

10.

Heb. 10. 5.

10.

Ph. 2. 7. 8.

Ioh. 4. 34.

Esa. 53. 10.

11.

1 Pet. 2. 24

*How did Christ perform that righteousness which Gods law requireth of mā?*

*Ans.* In that he was conceived by the Holy Ghost, without all spot of originall corruption, and lived most holy all the days of his life, without all actuall sin.

Lu. 1. 35.

1 Pet. 1. 19.

cap. 2. 22.

cap. 3. 18.

1 Ioh. 3. 9.

Bla. 53. 9.

Ioh. 8. 29.

46.

cap. 15. 10.

Heb. 7. 25

26

*How did he beare the punishment which was due unto man for breaking Gods Law?*

*A.* In that he willingly for

Gal. 3. 13. for mā's sake made him-  
 2 Pe. 2. 23 selfe subject to the curse  
 24  
 Esa. 53. 10 of the Law, both in bo-  
 11  
 Mat. 26. . dy and soule, and humb-  
 37, 38, 39 ling himsele even unto  
 Lu. 22. 43, the death, offered upun-  
 44  
 Heb. 5. 7. to his Father, a perfect  
 Phil. 2. 8. sacrifice for all the sinne  
 Heb. 9. 14. of Gods children.

15, & ver  
 26, 28.

*What is required of man  
 for obtaining the benefits of  
 the Gospel?*

12  
 7 Principle.

Iohn 1. 11.

*Ans.* That he receive  
 Christ Iesus whom God  
 doth freely offer unto hī.

Rom 5. 17

Heb. 3. 6.

*By what meanes are you  
 to receive Christ?*

Col. 2. 6. 7

Iohn 1. 11.

13, cap. 6.

29. 35. 40

47, cap. 7.

37. 38. Ro. 9. 30.

Ep. 1. 13.

Rom. 5. 17.

Heb. 3. 6.

Col. 2. 6. 7

*Ans.* By faith, where-  
 by I believe the gracious  
 promises

promises of the Gospell.

*How doe you receive  
Christ by faith;*

Ioh. 4. 41.

*Ans.* By laying hold  
of him, and applying  
him with all his benefits  
to the comfort of my  
owne soule.

41. 50. 53.

Ioh. 6. 29.

35. 40. 47.

48. 50. 51.

53. 54. 55.

56. 57. 58.

Gal. 2. 20.

*What is the first maine  
benefit which we doe get by  
thus receiving Christ?*

cap. 3. 27.

Eph. 3. 17.

2 Cor. 13. 5.

Ioh. 12. 44.

46

*Ans.* Iustification,  
wherby in Christ, wee  
are accounted righteous  
and so are freed from  
condemnation, and have  
assurance of everlasting  
life.

1 Cor. 1. 30.

2 Cor. 5.

19. 21.

Rom. 5. 11.

16. 17. 18. 19.

Rom. 8. 1.

233. 34.

*Wherein standeth this  
justification?*

*Ans.*

1 Ioh. 1. 7, 8

Ro. 4. 3, 4,

5, 6, 7, 8, 9

1 Co. 1. 30.

Ro. 8. 3, 4.

Eph. 1. 7.

Esa. 50. 20

*Ans.* In the forgive-  
nesse of our finnes, and  
imputing of Christs righ-  
teousnesse unto us.

*Wherby then must wee  
looke to be justified in the  
sight of God.*

Phil. 3. 9.

Rom. 3. 24

Gal. 3. 8.

cap. 2. 16.

*Ans.* Onely by the  
merrits of CHRIST  
IESVS, received of us  
by faith.

*What other maine bene-  
fit doe we get by receiuing  
Christ?*

1 Cor. 6. 11

1 Thel. 5.

2 Th. 2. 13.

1 Th. 4. 4

Rom. 6. 7.

14.

Col. 3. 5.

9, 10.

Titus 3. 5,

6.

*Ans.* Sanctification  
whereby wee are freed  
from the tyranny of sin  
and the image of God is  
renewed in us.

*Wherein is this sancti-  
fication*

ification scene?

*Ans.* In Repentance, Acts 26.  
20.  
and new Obedience, Mat. 3. 8.  
springing from thence.

*What is Repentance?*

*Ans.* Repentance is 2 Tim. 2.  
25.  
a gift of God, whereby a Ier. 31. 18,  
19  
godly sorrow is wrought 2 Cor. 7.  
10, 11  
in the heart of the faith-  
full, for offending God Acts 3. 19.  
Act 26. 18  
their mercifull father, by Psal. 119.  
106. 1 12.  
theit former transgressi-  
ons, together with a re-  
solution for the time to  
come, to forsake their  
former, courses and to  
lead a new life:

*What call you new Obe-  
dience.*

*Ans.* A carefull endea-  
B your

Luke 1. 6. your which the faithfull  
 74, 75. have to give unfained O-  
 Psal. 119. 6. bedience to all GODS  
 1 Pet 4. 2, 3, 4. Commandements, ac-  
 1 Ioh. 3. 3. cording to that measure  
 1 Ioh. 5. 3. of strength, wherewith  
 God doth enable them.

*What rule have we for the  
 direction of our obedience?*

Exo. 20. 18      *Ans.* The Morall  
 Mat. 15. 6. Law of God, the summe  
 9. whereof is contained in  
 Ps 119. 105. the ten Cōmandements.  
 106.

Deut. 5. 32. cap. 12. 32. Num 15. 39. Ier. 19.  
 5. Exo. 34. 7, 28.

*What are the cheife parts  
 of this Law?*

Mat. 22. 37      *Ans.* The duties which  
 38, 39, 40. wee owe unto God, set  
 Mar. 12. 30 downe in the first Table,  
 31. 33. Luk, 1. 75. c. 10. 26, 27. Ep. 4. 24. 1 Tim. 2. 2.  
 and



and that which wee owe  
unto man in the second.

*What is the summe of the  
first Table.*

*Ans.* That wee love  
the Lord our God, with  
all our heart, with all our  
Soule, and with all our  
minde.

*How many Commande-  
ments belong to this Ta-  
ble?*

*Ans.* Foure

Exo. 20. 2

*What duty is imployed in  
the first commandement?*

Vc. 2. 3.

*Ans.* That in all the  
inward powers, and fa-  
culties of our soules, the  
true eternall God be en-  
tertained and he only.

B2

*What.*

*What dutie is enjoined  
in the Second Commande-  
ment?*

*Ans.* That all out-  
ward meanes of Religi-  
on, and solemne worship  
Exo. 20. 4, 5, 6 be given unto the same  
God alone, and not so  
much as the best degree  
therof) even of the bow-  
ing of the body, be com-  
municated to any Image  
or representation, either  
of God or any thing else  
whatsoever.

*What is enjoined  
in the third commande-  
ment?*

*Ans.* That in the or-  
dinary course of our  
lives

lives, we use the Name of God (that is his rythes word, workes, judgments, and whatsoever he would have himselfe knowne by (with reverence, and all holy respect, that in all things he may have his due glory given unto him. Exo. 20. 7.

*What doth the fourth Commandement require?*

*Ans.* That wee keepe holy the Sabboth day, by resting from the ordinary busines of this life and bestowing that leisure upon the exercises of religion, both puplike and Private. Exo. 20. 9. 10.

B 3

*What*

*What is the summe of the second Table?*

*Ans.* That wee love our Neighbours as our selves.

*What Commandements belong to this Table?*

*Ans.* The six last.

*What kind of duties are prescribed in the first Commandement, which is the first of the second Table?*

*Ans.* Such duties as are to be performed w<sup>th</sup> a speciall respect of superiours, inferiours, and equalls, as namely, reverence to all superiours, obedience to such of them, as are in authority, and

Exo. 20. 12  
ps. 6. 2 Eh

and whatsoever special  
duties concerne the hus-  
band, and Wife, Parents  
and Children, Masters,  
and Servants, Magistrate,  
and people, Pastors and  
Flocke, and such like.

*What doth the sixt Com-  
mandement injoyne?*

*Ans.* The preservati- Ex. 20. 13.  
on of the safety of mens  
persons with all meanes  
tending to the same.

*What is required in the  
seventh Commandement?*

*Ans.* The preservati- Ex. 20. 14.  
on of the chastity of  
mens persons, for the  
keeping whereof, wed-  
locke is commanded un-

to them that stand in deed thereof.

*What things are ordained in the eight Commandement?*

Exo. 20, 15

A. Whatsoever concerneth the goods of this life, in regard either of our selves, or of our Neighbours. Of our selves, that we labour diligently, in an honest, and profitable calling, contenting our selves, with the goods well gotten, and with liberalitie employ them to good uses of our Neighbours, that we use just dealings unto them in this respect, and use

use all meanes that may  
tend to the furtherance  
of their estate.

*What doth the ninth  
Commandement require?*

*Ans.* The using of  
truth in our dealing, one Exo. 20. 16  
with another, especially  
to the preservatiō of the  
good name of our neigh-  
bours.

*What doth the tenth and  
last Commandement con-  
taine;*

*Ans.* It condemneth Ver. 17.  
all wandring thoughts, Mat. 5. 28.  
that disagree from the Rom. 7. 7.  
love which wee owe  
to our Neighbours, al-  
though wee never yeeld

B 5                      our

our consent thereunto

8 Principle *What meanes doth God use to offer the benefits of the Gospel unto men, and to worke, and increase his graces in them?*

Rom. 1. 15

16. cap. 10

14, 15, 16

17.

1 Cor 1. 21

Gal. 1. 2

28

*Ans.* The outward

Ministry of the Gospel.

Eph. 4. 11, 12, 13, 14 2 Cor. 3. 6.

*Where is this Ministerie*

*executed:*

18. Act. 11.

26. c. 14. 23

c. 15. 22. ca.

20. 7. v. 17. 18.

*Ans.* In the visible

Chutches of Christ.

1 Cor. 4. 17. c. 14. 23. 28. 33. 34.

*What doe you call a visible Church?*

Act. 2. 46.

47.

*Ans.* A Company of

men that live vnder the

meanes of salvation.

*What are the principall parts of this Ministerie?*

*Ans.*



*Ans.* The administra-  
tion of the Word, and  
Sacraments.

Mar. 28. 19.  
Act. 2. 41.  
42. 44.  
cap. 20. 7.  
17.

*What is the word?*

*Ans.* That part of the  
outward Ministerie wh  
cōsisteth in the delivery  
of doctrine.

1 Tim. 3. 9  
1 Tim. 1. 3  
4. 5. c. 4. 11.  
12. 13. c. 5.  
17. 2 Tim  
2. 15. c. 4. 2

Rom. 10. 14, 16, 17. 1 Cor. 1. 13. 21, 23, 24.  
Act. 14. 21, c. 20, 21. 27. 31, 32. 1 Cor. 1. 8.

*What is a Sacrament?*

*Ans.* A Sacrament is  
a visible signe, ordeined  
by God, to bee a Seale  
for confirmation of the  
promises of the Gospell  
unto the true members  
in Christ.

Gen. 17.  
10, 11.  
Rom. 4. 11,  
12. c. 2. 28.  
29.  
1 Cor. 10. 1  
2, 3, 4. &  
ver. 16. cap  
12, 13.

*What are the Sacraments  
ordained by Christ in the  
New Testament?*

*Ans.*

Mat. 28. 19. *Ans.* Baptisme and  
cap. 26. 26. the Lords Supper.

Acts 2. 38. *What is Baptisme?*

41. 42. cap. *Ans.* The Sacrament  
8. 36, 37. c. of our admission into the  
1. 5. Titus Church, sealing unto us  
3. 5. Gal. 3 our new birth, by the  
27. 1 Cor communion, which wee  
1. 13. 15. have with Christ Iesus.  
cap. 12. 13. c.  
1 Ioh. 17.

16. 9. 14. *What doth the elements*

Acts 3. 38. *of water in Baptisme, re-*  
22. 16. *present unto us?*

1 Ioh. 1. 7. *Ans.* The blood and  
Heb. 9. 14. merits, of Iesus Christ  
1 Pet. 1. 19. our Lord.  
Rev. 1. 5.

Acts. 2. 38. *What doth the cleansing*  
cap. 22. 16. *of the body represent?*

Mat. 3. 6. *Ans.* The cleansing  
11. Acts of the Soule by the for

8. 36, 37. *of the body represent?*

Rev. 1. 5. *Ans.* The cleansing  
1 Cor. 6. 11 of the Soule by the for

Gal. 3. 27. *of the Soule by the for*

Eph. 5. 26 Tit. 3. 5. 1 Pet. 3. 21. Eze. 36. 25, 26.  
Heb. 9. 14. give

givenesse of sinne, and  
imputation of Christs  
righteousnesse.

*What doth the being un-  
der the water, and the free-  
ing from it againe, repre-  
sent?*

*Ans.* Our dying un-  
to sinne, by the force of Rom. 3, 4,  
Christs death, and living 5, 6,  
againe unto righteous- Col. 2, 11,  
nesse, through His Re 12  
surrection. 1 Pet. 3, 21

*What is the Lords Sup-  
per?*

*Ans.* A Sacrament of Mat. 26,  
our preservation in the 26, 27, 28  
Church, sealing unto us 1 Cor. 11,  
our spirituall nourish- 20, 23, 24,  
ment, and continual in- 25, 26, &c  
crease 1 Cor. 10,  
16, cap. 12,  
13.

crease in CHRIST.

*What doth the elements  
of Bread and Wine in the  
Lords supper represent un-  
to us?*

Matth. 26. *Ans.* The Body, and  
26. 28.  
1 Cor. 10. Bloud of Christ.  
16. c. 11. 20. 23, 24, 25, 26. 1oh. 6. 33 50. 51.

*What doth the breaking  
of the Bread, and powring  
out of the Wine repre-  
sent?*

Mat. 26. *Ans.* The sufferings  
26. 28. whereby our Saviour  
1 Cor. 11. was broken for our ini-  
24, 25, 26. quities, the shedding of  
Esa. 53. 5, His precious bloud and  
6. 11. 12. powring out of His  
Soule unto death.

*What*

*What doth the receiving of the Bread, and Vine represent?*

*Ans.* The receiving of Christ by faith.

1 Cor. 10.

16; 17. c. 12

13. Ioh. 1.

12. c. 6. 27. 29, 35, 36, 40, 47, 48. 63, 64. c. 7. 37, 38. 2 Cor. 13. 5. Ep. 3. 17. Heb. 3. 14.

*What doth the nourishment, which our body receiveth (by vertue of this outward meat) seal unto us?*

*Ans.* The perfect nourishment, and continuall increase of strength w<sup>ch</sup> the inward man, enjoyeth by vertue of the Communion with Iesus Christ, after the course of this life is ended.

Ioh. 6. 34.

50, 51, 54.

56, 57, 58.

Eph. 4. 16.

Eph. 3. 17.

*What shall bee the state & Principle of*

*of man in the world to come?*

*Ans.* Every one to be rewarded according to the life, which hee hath lead.

Heb. 9. 27.

Rom. 1. 4.

10. 12.

2 Cor. 5. 8

9. 10.

Eccl. 12. 14

*How many kindes bee there of this judgement?*

Gen. 3. 19.

Act. 17. 31

*Ans.* Two, the one particular, the other generall.

*What call you the particular judgement?*

Eccl. 12 7.

Heb. 9. 27.

*Ans.* That which is given upon the Soule of every man, as soone as it is departed from the body.

*What is the state of the Soule of man, as soone as*

as hee departeth out of this life?

*Ans.* The Soules of Gods Children bee presently received into heaven, there to injoy unspeakeable Comforts; the soules of the wicked are sent into hel, there to endure endles tormēts.

*What call you the generall judgement?*

*Ans.* That which Christ shall in a solemne manner, give upon all men at once, when hee shal come at the last day, with the glory of his father, and all men, that

1. u. 6. 22  
25. cap. 3  
43.  
Rev. 14. 13  
Esa. 57. 1, 2  
2 Cor. 5. 6  
8  
Ioh. 5. 24.  
1 Pet. 3. 19  
Esa. 22. 14  
Ioh. 8. 24. 70

Math. 13.  
40. 41, 42  
43. 49. 50.  
cap. 19. 28.  
cap. 24. 30  
31. cap. 25.  
31, 32, 33.  
46. Acts 1  
11. cap. 3. 19  
21. c. 17. 31  
1 Co. 4. 15  
1 Cor. 3. 15  
ever 1 Pet. 4. 5.

2 Thel. 1. ever have been from the  
 7, 8. beginning of the world  
 2 Pet. 3. 10 untill that day shall ap-  
 1 Th. 4. 16 peare, together before  
 Ioh. 5. 27, 28 him, both in body, and  
 Dan. 12. 2 soule, whether they bee  
 3. quicke or dead.  
 1 Cor. 15. 12, 13.

*How shall the dead ap-  
 peare before the judgement  
 seate of Christ?*

*Ans.* The Bodies  
 Iob 19. which they had in their  
 25, 26, 27 life time, shall by the  
 Dan. 12. 2, 3. Almighty power of God  
 Ioh. 5. 28, 29 be restored againe, and  
 Ioh. 11. 24. quickned with their  
 1 Cor. 15. 12, 13, 14. soules and so there shall  
 32. 50. 52. bee a Resurrection from  
 1 Thel. 4. the dead.

*How shall the quicke ap-  
 peare?*  
 14, 15, 16.  
 Rev. 20. 12, 13. *Ans.*



*Ans.* Such as then remaine alive, shall bee changed in the twinkling of an eye, which shall bee to them in stead of death.

1 Thel. 4.  
15, 16, 17.  
1 Cor. 15.  
1, 52, 53

*What sentence shall Christ pronounce upon the righteous?*

*Ans.* Come yee blessed of my Father, inherit the Kingdome prepared for you, from the foundations of the world.

Mat. 25.  
34 C. 13 43  
2 Thel. 1.  
10.  
Rom. 2 7.  
10.  
Rev. 22. 14

*What sentence shall hee pronounce upon the wicked?*

*Ans.* Depart from me yee cursed, into everlasting fire, which is prepared

Mat. 25. 41  
Rom 2. 8.  
9. 2.  
2 Th. 1. 8,  
9.

Rev. 22. 15<sup>5</sup> pared for the Devill, and  
his Angels.

*What shall follow  
this?*

*Ans.* Christ shall  
1 Cor. 15. deliver up the kingdome  
24. 28  
Revel. 21. to His FATHER, and  
22, 23 GOD shall bee all in  
all.

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A  
Briefe Method  
OF  
*Christian Religion*  
WITH

A more particular Decla-  
ration of some particular heads of  
Doctrine, which for more  
plainesse sake were short-  
ly touched in the for-  
mer Summe.

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Heb. 6, 1.

*Therefore leaving the Doctrine of  
the beginning of Christ. &c.*

---

By James Usher Bish. of Armagh.

---

London, Printed for Geo. Badger.

1646.

THE  
LIBRARY OF THE  
MUSEUM OF NATURAL HISTORY

AND  
ZOOLOGICAL GARDEN  
OF LONDON

Acquired by the  
Museum of Natural History  
and Zoological Garden  
of London  
from the  
Library of the  
British Museum  
in the year  
1871

Presented to the  
Museum of Natural History  
and Zoological Garden  
of London  
by the  
British Museum  
in the year  
1871



Presented to the  
Museum of Natural History  
and Zoological Garden  
of London  
by the  
British Museum  
in the year  
1871



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THE  
Method of  
the Doctrine  
OF  
*Christian Religion.*

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Question.

W<sup>H</sup>at certaine rule  
have we left us  
for our direction in the  
knowledge of the true Reli-  
gion

*gion whereby we must be saved?*

Eph. 1. 9.

2 Pet. 1. 21.

2 Tim. 3.

15, 16.

*Ans.* The holy Scriptures of the Old, and New Testament, which God delivered unto us, by the Ministerie of his servants the Prophets, and Apostles, to informe us perfectly in all things that are needfull for us to know in matters of Religion.

*What be the generall heads of Religion, which in these holy writings are delivered unto us?*

Psal. 103. 8.

1 Chr. 29. 11.

Psal. 145.

3, 4, 11, 13.

Mat. 6. 13.

*Ans.* The knowledge of Gods nature and kingdom.

*What*



What are we to consider  
in Gods nature?

Ans. First, his Essence Col. 1. 19.  
or being, which is but Heb. 1. 3.  
one, and then the persons 1 John 5. 7.  
which are three in num- *not so there can  
be but ONE Person  
in the Trinity. God being a Spirit & the Holy  
Ghost also - Jesus Christ is the only Person*  
ber.

What doe you consider  
in Gods Essence or being?

Ans. His Perfection  
and Life.

How are we to conceive  
of God in regard of his  
Perfection?

Ans. That he is a Spi- *How then can he  
be call'd a Person?*  
rit most single and infi-  
nite, having his being Joh. 11. 7, 8.  
from himself, and having Tim. 6. 16.  
need of nothing which is Psal. 145. 3.  
without himselfe. Rev. 1. 8.  
Rom. 11. 36.  
Acts 17. 24.

*Why doe you call God a Spirit?*

*Ans.* To declare his being to be such as hath no body, and is not subject to our outward senses, that we admit not any base conceit of his Majesty, in thinking him to be like unto any thing which can be seen by the eye of man.

*What understand you by this singlenesse or simplicity of Gods nature?*

*Ans.* That he hath no parts nor qualities in him, but whatsoever is in him is God, and Gods whole Essence.

Exo. 33. 19.  
26. Rev. 1. 8.  
Isa. 44. 17.  
cap. 43. 29.  
v. 8. 14.

*What*

*What gather you of this  
that God hath no parts nor  
qualities?*

*Ans.* That he neither  
can bee divided, nor  
changed, but remaineth  
alwayes in the same state  
without any alteration  
at all.

Mal. 3. 6.

Jam. 1. 17.

*In what respect doe you  
call Gods Essence infinite?*

*Ans.* In that it is free  
from all measure, both  
of time and place.

*How is God free from all  
measure of time?*

*Ans.* In that he is eter-  
nall without beginning,  
and without ending, ne-  
ver elder nor younger,

Rev. 1. 8.

Psal 92. 4.

2 Pet. 3. 8.

John 8. 58.

and hath all things present, unto him neither former or later, past or to come.

*How is God infinite in regard of place?*

1 Kin. 8. 27.

Psal. 145. 3.

Jer. 1. 23, 24.

*Ans.* In that he filleth all things and places both within and without the world, present every where, contained no where.

*How is he present every where? hath he one part of himselfe here, and another there?*

*Ans.* No, for he hath no parts at all whereby he might be divided, and therefore must be wholly where-

wheresoever he is.

*What doe you call the life of God?*

*Ans.* That by which the divine nature is in perpetuall action, most simply and infinitely moving it self, in respect whereof the Scripture calleth him the **Living GOD.**

*What gather you of the comparing this infinitenes and simplicity (or singlenesse) of Gods nature, with his life and motion?*

*Ans.* That when strength, justice, and mercy are attributed unto God, we must conceive

ceive that they are in him without all measure, and further also that they bee not divers vertues whereby his nature is qualified ; but that all they and every one of them is nothing else but God himselfe, and his intire Essence.

*Jer. 32. 17. Nahu. 1. 3. Deut. 32. 4. Exo. 34 6, 7. Psal. 89. 13.* *Wherein doth the life of God shew it selfe ?*

*Ans.* In his al sufficientie, and in his holy will.

*Jer. 52. 19. cap. 13. 13. Job 9. 4. Psal. 147. 5. Prov. 8. 14. Jer. 8. 10.* *Wherein standeth his Al sufficientie ?*

*A.* In his All-knowing wisdom, and his Almighty power.

*Wherein doth his wisdom*

come consist?

*Ans.* In perfect knowledge of all things that either are or might be.

*Psal.* 147. 5.

*Prov.* 8. 14.

*Jer.* 8. 10.

*cap.* 52. 19.

*In what sort doth God know all things? doth he as we doe, see one thing after another?*

*cap.* 13. 13.

*Job* 9. 4.

*Ans.* No, but with one sight he continually beholdeth all things distinctly, whether they be past, present, or to come.

*Heb.* 4. 19.

*How is He God Almighty?*

*Ans.* Because he hath power to bring to passe all things that can be, howsoever to us they may seeme impossible.

*Rev.* 18.

*Mat.* 19. 26.

*Luke* 1. 37.

*Mar.* 14. 36.

C 5 Where-

Mat. 19. 17. *Wherein is the holinesse*  
 Rom. 9. 18. *of his will seen?*

Ex. 34. 6, 7. *Ans.* In his goodnesse  
 Neh. 9. 17, 31, 32, 33. and in his justice.

Psal. 103. *Wherein doth he shew his*  
 8, 9, 10. *goodnesse?*  
 Lam. 3. 22.

*Ans.* In being benefi-  
 John 4. 16. ciall unto his creatures,  
 Psal. 33. 5. and shewing mercy unto  
 1 Tim. 4. 10. them in their miseries.  
 Psal. 145. 7.

*Wherein sheweth he his*  
*justice?*

Deut. 32. 4. *Ans.* Both in his word,  
 and in his deeds.

*How sheweth he justice*  
*in his Word?*

*Ans.* Because the truth  
 thereof is most certaine.

*How sheweth he justice in*  
*his deeds?*

*Ans.*



*Ans.* By ordering and disposing all things rightly, and rendring to his creatures according to their works.

Job 34.10,1  
Deut. 32.4.  
Ps. 145.17.  
Rom. 2.2.  
Rev. 5.6.  
Rev. 22.12.  
1 Pet. 1.17.  
Psal. 11.5.

*What doe you call Persons in the Godhead?*

*Ans.* Such as having one Essence or being equally common, are distinguished (not divided) one from another by some incommunicable property.

*How commeth it to passe that there should be this diversitie of Persons in the Godhead?*

*Ans.* Though the Essence or being of the God

Godhead be the same, and most simply as hath been declared ; yet the manner of this being is not the same, and hence ariseth the distinction of persons, in that beside the being which is common to all, and the self-same in all, they have every one some especial property which cannot be common to the rest.

*Which are these persons, and what are these personal Properties ?*

*Ans.* The first Person in order is the Father, who begetteth the Son. The second is, the Sonne begot-

begotten of the Father.  
The third is, the Holy-  
Ghost, proceeding from  
the Father and the Son.

*Doth the Godhead of  
the Father beget the God-  
head of the Son?*

*Ans.* No, but the  
Person of the Father be-  
getteth the Person of the  
Sonne.

*Thus much of Gods na-  
ture, what are we to consi-  
der in his Kingdome?*

*Ans.* First, the decree  
made from all eternity;  
and then the execution  
thereof accomplished in  
time.

Eph. 1. 11.  
Acts 4. 28.

*How was the decree made?*

*Ans.*

*Ans.* All things whatsoever should in time come to passe, with every small circumstance appertaining thereunto, was ordained to be so from all eternitie, by Gods certaine and unchangeable counsell.

*Did God then before he made man, determine to save some, & reject others?*

*Ans.* Yes surely, before they had done either good or evil, God in his eternall counsel set some apart, upon whom he would in time shew the riches of his mercy, and determined to withhold the

2 Tim. 1. 9.

Rom. 9. 11,

21, 22, 23.

Mat. 2. 5,

34, 41.

2 Tim. 2. 20.

1 Thes. 3. 9.

the same from others,  
on whom he would shew  
the severity of his *wrath*.

*What should move God  
to make this difference be-  
tween Man and Man?*

*Ans.* Only his owne  
pleasure, whereby ha-  
ving purposed to create  
man for his owne Glory,  
forasmuch as he was not  
bound to shew mercie  
unto any, and his Glory  
should appeare as well in  
executing of justice, as in  
shewing mercy; It seem-  
ed good unto His Hea-  
venly wisdom to chuse  
out a certain number to-  
wards whom he would  
extend

Rom. 9. 11,

21, 22, 23.

Prov. 16. 4.

Mat. 11. 25,

26.

Eph. 1. 11.

Jude 4.

extend his undeserved mercy, leaving the rest to be spectacles of his justice.

*Wherin doth the execution of Gods decree consist?*

Psal. 33. 6.

Psal. 148. 5.

Neh. 9. 6.

Psal. 146. 6, 7.

Heb. 11. 13.

*Ans.* In the works of the Creation and providence.

*What was the manner of the Creation?*

Ge. 2. 1, 2, 3.

Exo. 20. 11.

cap. 31. 17.

Col. 1. 16.

Gen. 1. 4, 31.

*Ans.* In the beginning of time when no creature had any being, God by his Word alone, did in the space of six dayes create all things, both visible and invisible, making every one of them good in their kinde.

*What*

*What are principal creatures which were ordained unto an everlasting condition ?*

*Ans.* Angels altogether spirituall and void of bodies : And Man consisting of two parts, the body which is earthly, and the soule which is spirituall, and therefore not subject to mortality.

*In what regard is man said to be made according to the likenesse and Image of God ?*

*Ans.* In regard especially of the perfections of the powers of the soule ; namely, the wisdom  
dome

dome of the mind, and the true holinesse of his free-will.

*How are you to consider of Gods Providence?*

*Ans.* Both as it is common unto all the creatures which are thereby sustained in their being, and ordered according to the Lords will, and as it properly concerneth the everlasting condition of the principal creatures; to wit, Angels, and men.

*What is that which concerneth Angels?*

*Ans.* Some of them remained in that blessed  
con-



condition wherein they were created, and are by Gods grace for ever established therein. Others kept it not, but wilfully left the same, and therefore are condemned to everlasting torment in Hell, without all hope of recovery.

*How is the state of mankind ordered?*

*Ans.* In this Life by Gal. 3. 10. 11, the tenor of a twofold 12, 13, 14. 11  
Covenant, and in the Rom. 3. 27.  
World to come, by the cap. 10. 46.  
sentence of a twofold Heb. 9. 27.  
judgement. Rom 14. 10,  
12. Mat. 25.  
31, 32.

*What is the first of these Covenants?*

*Ans.*

*Ans.* The Law, or the covenant of workes, whereby God promiseth everlasting life unto man, upon condition that he performe intire and perfect obedience unto his Law, according to that strength where-with he was indued by nature of his creation, & in like sort threatneth death unto him if he doe not performe the same.

*What Seale did God use*

*Gen. 2. 9. 17. for the strengthening of his*  
*cap. 3. 17. Covenant?*

*Gen. 3. 3, 7,*

*11, 17, 22, 24*

*Rev. 2. 7.*

*Prov. 3. 18.*

*Ans.* The two Trees which he planted in the middle of Paradise, the one

one of life, the other of knowledge of good and evil.

*What did the Tree of life signify?*

*Ans.* That man should have assurance of everlasting life if he continued in obedience.

*What did the Tree of Knowledge of good and evil signify?*

*Ans.* That if man did fall from obedience, he should be surely punished with everlasting death, and so know by experience in himselfe, what evil was, as before he knew by experience  
that

that only which was good.

*What was the event of this Covenant?*

*Rom. 5. 12.* *Ans.* By one man sinne entred into the World, and Death by sinne, and so Death went over all men, forasmuch as all men have sinned.

*How did sinne enter?*

*Gen. 3.* *Ans.* Whereas God had threatned unto our first Parents, that whatsoever day they did eat of that forbidden fruit they should certainly die. They beleeving rather the word of the Devill that they should not dye,

dye, and subscribing unto his reproachfull blasphemy, whereby hee charged God with envy towards their estate, as if hee had therefore forbidden the fruit, least by eating thereof they should become like God himself, entred into action of rebellion against the Lord who made them, and openly transgressed his Commandment.

*What followeth from this?*

*Ans.* First, the corruption of nature, called originall sinne, derived by

Jam. 1. 4.

Gal. 5. 19.

Col. 2. 3, 9,

10.

by continuall discent  
from Father to Sonne;  
wherewith all the pow-  
ers of the soule and body  
are infected, and that in  
all men equally, and then  
actuell sin ariseth from  
hence.

*Shew how the principall  
powers of the soule are defil-  
ed by this corruption of  
our nature?*

**TITUS I. 15.**

*Ans.* First, the under-  
standing is blinded with  
ignorance and infidelity.  
Secondly, the memory  
is prone to forget the  
good things which the  
understanding hath con-  
ceived. Thirdly, the  
will

will is disobedient unto the will of God, understood and remembred by us, the freedome and holinesse which it had at the first being lost, and is now wholly bent to sin. Fourthly, the affections are ready to overrule the wil, and are subject to all disorder. Lastly, the conscience it selfe is distempered and polluted.

*In what sort is the Conscience thus distempered?*

*Ans.* The duties therof being two, especially to give direction in things to be done, and to give both witnesse and judge-

Rom. 2.14.  
John 8.9.  
Rom. 14.23

D ment

Gal. 1. 4. ment in things done : for  
 I Chr. 13. 9. the first, it sometimes gi-  
 John 16. 2. veth no direction at all,  
 Eph. 4. 18, and thereupon maketh a  
 I Tim. 4. 2. man to sin in doing of an  
 Col. 2. 22. action, otherwise good  
 Rom. 7. 9. and lawfull ; sometimes  
 Prov. 28. 1. it giveth a direction, but  
 Act. 24. 26. a wrong one, and so be-  
 commeth a blind guide,  
 forbidding to doe things  
 which God alloweth,  
 and commanding to doe  
 things which God for-  
 biddeth. For the second,  
 it sometimes giveth no  
 judgement at all, nor  
 checking the offender as  
 it should ; but being be-  
 nummed, and as it were  
 seared



feared with an hot yron ;  
It sometimes giveth  
judgement, but falsly  
condemning where it  
should excuse, and excu-  
sing where it should con-  
demne, thereby filling  
the mind with false  
fears, or feeding it with  
vaine comforts, and som-  
times giveth true judge-  
ment, but uncomfortable  
and fearfull, tormen-  
ting the guilty soule as it  
were with the flashes of  
hell-fire.

*What are the kinds of  
actvall sinne?*

*Ans.* Such as are in-  
ward in the thoughts of

D 2

the

Jam. 1. 14, the mind and lusts of the  
 15. Eph. 2. 3 heart, or outward, in  
 Mat. 5. 28. word or deed, whereby  
 cap. 11. 34. the things are done  
 cap. 13. 19. which should be omit-  
 c. 25. 42, 43. ted, and those things o-  
 Isa. 1. 16, 17. mitted, which should be  
 Rom. 3. 10. done.

*What is the death which  
 all men are subject unto, by  
 reason of these sinnes?*

*Ans.* The curse of God  
 Rom. 7. 10. both upon the things  
 Gal. 3. 10. that belong unto them  
 Deut. 28. (such as are their Wife  
 15, 16. and Children, honour,  
 Psal. 119. possessions, use of Gods  
 10, 12. Creatures) and upon  
 Prov. 10. 7. their own persons in life  
 and death.

*What*

*What are the curses they  
are subject to in this life?*

*Ans.* All temporall calamities both in body (which is subject unto infinite miseries) and in soule, which is plagued somtime with madnesse, sometime with the terrour of a guilty conscience, sometimes with a benumbed and seared conscience, sometime with hardnesse of heart, which cannot repent; and finally, a spirituall slavery under the power of the world and the devill.

*What is the death that  
followeth this miserable  
life?*

D 3 *Ans.*

Deu. 28. 27.  
22. Lev. 26.  
16, 17.  
John 5. 34.  
Deut. 28.  
28, 66, 67.  
Psal 69. 12.  
1 Joh. 2. 16.  
Ephes. 2. 2.  
Col. 1. 13.  
cap. 4. 4.

Luke 16.

23, 24, 26.

Rev. 21. 8.

2 Thes. 1. 9.

*Ans.* First, a separation of the soule from the body, and then an everlasting separation of the whole man from the presence of God with unspeakable torment in hell-fire, never to be ended, which is the second death.

*If all mankind be subject to this damnation, how then shall any man be saved?*

Rom. 3. 19,

20.

cap. 8. 3.

Gal. 2. 16.

cap. 3. 10, 11,

12, 21, 22.

Ep. 2. 3, 4, 5

*Ans.* Surely by this first Covenant of the Law, no flesh can be saved, but every one must receive in himselfe the sentence of condemnation;

tion ; yet the Lord being a God of mercy, hath not left us here, but entred into a second Covenant with mankind.

*What is the second Covenant ?*

**A.** The Gospel or the Covenant of grace, whereby God promileth everlasting life unto man, upon condition that he be reconciled to him in Christ; for as the condition of the 1. was the continuance of that justice, which was to be found in mans own person; so the condition of the second is the obtaining of that

D 4

justice

Gal. 3. 16, 17.  
John 1. 12.  
Rom. 5. 17.  
Eph. 2. 13.  
14. Rom. 2.  
21, 22.  
John 10. 3.  
Psal. 3. 9.

justice which is found without himsele in the person of the Mediator Jesus Christ.

*What are we to consider in Christ our Mediator?*

*Ans.* Two things, his nature and his office.

*How many natures be there in Christ?*

*Ans.* Two, the Godhead, and the Manhood; remaining still distinct in their substance, properties and actions.

*How many persons hath he?*

*Ans.* Only one, which is the person of the Son of God, for the second per-

person in the Trinity  
tooke upon him, not the  
person, but the nature of  
man; to wit, a body and a  
reasonable soule, which  
doe not subsist alone, (as  
we see in all other men)  
but are wholly sustained  
in the person of the Son  
of God.

*What is the use of this  
wonderfull union of the two  
natures in one Person?*

*Ans.* Our nature being  
received into the Union  
of the Person of the Son  
of God, the sufferings  
and the obedience which  
it performed became of  
infinite value, as being

the sufferings of him who was God, equal with the Father.

*What is the Office of Christ?*

*Ans.* To be a Mediator betwixt God and Man.

*What part of his Office did he exercise concerning God?*

Heb. 2. 7.

cap. 5. 1.

cap. 7. 24.

*Ans.* His Priesthood.

*What are the parts of his Priestly Office?*

Heb. 7. 24,

25, 26, 27.

*Ans.* The satisfaction of Gods justice, and his intercession.

*What is required of Christ for the satisfaction of Gods justice?*

*Ans.*



*Ans.* The paying of the price which was due for the breach of the Law committed by mankinde, and the performance of that righteousness, which man by the Law was bound unto, but unable to accomplish.

*How was Christ to pay the price which was due for the sinne of mankind?*

*Ans.* By that wonderful humiliation, wherby he that was equall with God, made himselfe of no reputation, and became obedient unto the death, sustaining both in  
body

*Psal.* 2. 7, 8.

*Gal.* 3. 13.

body and soule, the curse that was due to the transgression of the Law.

*What righteousness was there required of Christ in our behalfe?*

*Ans.* Both originall which he had from His conception (being conceived by the Holy-Ghost, in all purenesse and holinesse of nature) and actual which he performed by yeelding perfect obedience, in the whole course of His life, unto all the precepts of Gods Law.

*What is the Intercession of Christ?*

*Ans.*

*Ans.* That part of His Priesthood, whereby He maketh request unto His Father for us, and presenteth unto Him both our Persons, and our imperfect obedience, making both of them (however in themselves polluted) by the merit of His satisfaction, to be acceptable in Gods sight.

Acts 7.25.

Heb. 9.10.

Jam. 8.34.

Joh. 17. 30.

44.

Exo. 28.38.

1 Pct. 2. 5.

Rev. 8.3.

*Thus much of that part of the Office of the Mediator which is exercised in things concerning God; how doth He exercise himselfe in things concerning man?*

*Ans.*

Rom. 5. 15,

17, 19.

John 5. 21.

cap. 17. 2, 6.

Luk. 4. 18,

19.

*Ans.* By communicating unto man that grace and redemption which he hath purchased from His Father.

*What parts of His Office doth He exercise here?*

*An.* His Prophetick and Kingly Office.

*What is His Prophetick Office?*

Deu. 18. 18.

John 1. 18.

cap. 8. 26.

cap. 15. 15.

Eph. 2. 17.

Isa. 61. 12.

Heb. 1. 2.

cap. 2. 3.

cap. 3. 1, 2.

Mat. 27. 17.

cap. 23. 10.

Luk. 24. 25.

Acts 16. 4.

1 Cor. 2.

10, 11, 12.

*Ans.* That whereby He informeth us of the benefits of our redemption, and revealeth the whole will of His Father unto us, both by the outward meanes which He hath provided for the instruction of His Church, and

and by inward enlight-  
ning of our mindes by  
His Holy Spirit.

*What is the Kingly Of-  
fice?*

*Ans.* That whereby  
He ruleth His Subjects,  
and confoundeth all his  
enemies.

Psa. 26. 8, 9.  
John 18. 36.  
Zac. 9. 9, 10.  
Eph. 1. 20,  
21, 22.  
Mat. 22. 7,

13. Luk. 19, 14, 25, 27. Pf. 22. 1 Cor. 15. 25, 27.

*How doth He rule His  
Subjects?*

*Ans.* By making the  
Redemption which He  
hath wrought effectuell  
in the Elect, calling those  
whom by His Propheti-  
cal office He hath taught  
to embrace the benefits  
offered unto them, and

1 Cor. 15. 45.  
Eph. 4. 1,  
15, 16.  
Col. 1. 13.  
cap. 2. 12.  
John 5. 25,  
26, 27.  
cap. 17. 2.  
1 Cor. 13. 9.  
Rom. 14. 17.  
2 Pet. 1. 3, 4.

Rom. 8. 10 governing them being  
 1 Cor. 1. 24. called both by these out-  
 1 Pet. 5. 10. ward Ordinances which  
 Eph. 1. 22. He hath instituted in the  
 cap. 5. 24. Church, and by the in-  
 Luke 1. 31. ward operation of His  
 Isa. 9. 6, 7. blessed Spirit.  
 Eph. 4. 11.  
 Math. 18.  
 17, 18.

Acts 10. 31. Mat. 3. 11. 1 Cor. 12. 7, 8, 9. 2 Cor.  
 12. 2 Cor. 33. Eph. 2.

*Having thus declared  
 the Natures and Office of  
 Christ, the Mediator of the  
 New Covenant; What are  
 you now to consider in the  
 condition of mankind  
 which hold by Him?*

*Ans.* Two things, the  
 1 John 1. 3. participation of the  
 Eph. 4. 11, grace of Christ, effectually  
 12, 15, 16. communicated by  
 Gal 3. 2, 5, the  
 6.

the operation of Gods Spirit unto the Catholike Church, which is the Body and Spouse of Christ, out of which there is no salvation; and the outward meanes ordained for the offering and effecting of the same, vouchsafed unto the Visible Church.

1 Theſ. 2. 13.  
Eph. 1. 13,  
22, 23.  
Eph. 5. 26,  
27, 29.

*How is the Grace of God effectually communicated to the Elect, of whom the Catholike Church doth consist?*

*Ans.* By that wonderfull Union, whereby Christ and His Church are made one; so that all the

John 17.  
21, 22, 23.  
1 Cor. 1. 13.  
Eph. 2. 2.  
c. 5. 29, 30.

John 15. the Elect being ingrafted  
 1,2,4,5. into him, grow together  
 Eph. 4. 15, 16. into one Misticall Body,  
 Col. 2. 19. whereof He is the Head:

*What is the bond of this union?*

1 Cor. 13. 13. *Ans.* The communi-  
 1 Joh. 4. 24. on of Gods Spirit, which  
 Rom. 5. being derived from that  
 5, 8, 9. Man Christ Jesus, upon  
 Eph. 2. 22. all the Elect, as from  
 Phil. 2. 1. the Head unto the Mem-  
 bers, giveth unto them  
 Spirituall life, and ma-  
 keth them pertakers of  
 Christ with all His be-  
 nefits,

*What are the benefits  
 which arise to Gods chil-  
 dren from hence?*

*Ans.*



*Ans.* Reconciliation and Sanctification.

1 Cor 6. 11.

1 Joh. 2. 5, 6.

1 Pet. 1. 2.

2 Pet. 2. 3, 4. Col. 1. 21, 22. Heb. 9. 10, 14.

*What is Reconciliation?*

*A.* That grace whereby we are freed from Gods curse, and restored unto His Fatherly favour.

Rom. 8. 10.

2 Cor. 5. 8, 9

Eph. 2. 16.

1 Col. 2. 21.

*What are the branches of this Reconciliation?*

*Ans.* Justification and Adoption.

*What is Justification?*

*Ans.* That Grace whereby we are freed from the guilt of sinne, and accounted righteous in Christ Jesus our Redeemer.

Gal. 3. 8,

13, 14.

1 Cor. 3. 31.

Rom. 4. 23,

24.

*How*

*How then must sinfull  
man looke to be justified in  
the sight of God?*

*Ans.* By the mercy of  
God alone, whereby he  
freely bestoweth His  
Sonne upon him, impu-  
ting mans sinnes unto  
Christ, and Christs  
Righteousnes unto man,  
whereby the sinner be-  
ing possessed of Jesus  
Christ, obtaineth of God  
remission of sinnes, and  
imputation of Righte-  
ousnesse.

*What is Adoption?*

*Ans.* That grace wher-  
by we are not only made  
friends with God, but  
also

Rom. 13.

24, 25, 26.

Eph. 2. 8, 9.

Rom. 8. 32.

Isa. 9. 6.

Gal. 3. 5, 9.

Col. 1. 14,

21, 22.

& ver. 12, 13

Acts 13. 38,

39.

Rom. 8. 13.

Gal. 3. 26.

Eph. 1. 3.

also His Sons and heires  
with Christ.

*What is Sanctification?*

A. That grace whereby we are freed from that bondage of sin remaining in us, and restored unto the freedome of Righteousnesse.

*What be parts of Sanctification?*

Ans. Mortification, Eph. 4. 22,  
whereby our naturall <sup>23.</sup>  
corruption is subdued, Rom. 6. 4,  
and vivification <sup>11, 13.</sup> or Col. 2. 12.  
quickning, whereby inherent holinesse is renewed in us.

*Is there no distinction  
to be made among them  
that*

*that thus receive Christ?*

*Ans.* Yes, for some  
 Acts 2.39. are not capable of know-  
 1 Cor. 2.14. ledge, as Infants, and  
 1 Cor. 12.13. such as we terme Natu-  
 Eph. 3.17. rals. Othersome are of  
 1 Thes. 1.3. discretion in the former  
 Titus 3.8. sort, we are not to pro-  
 1 Tim. 1.5. ceed further then Gods  
 Gal. 3.6. election, and the secret  
 Acts 23.9. operation of the Holy-  
 Ghost. In the other there  
 is further required, a  
 lively faith bringing  
 forthfruit of true holines

*Is it in mans power to  
 attaine this Faith and Ho-  
 lineffe?*

*Ans.* No, but God  
 1 Cor. 2.12, 14. worketh them in his  
 Phil. 1.16. chil-  
 cap. 2.3, 15.

children according to that measure which he in his children seeth fit.

1 Cor. 3. 3.  
2 Tim. 2. 23  
Jer. 31. 18.  
1 Pet. 1. 9.  
Eph. 3. 20.

*What doe you understand by Faith?*

*Ans.* A gift of God, whereby man being persuaded not only of the truth of Gods Word in generall; but also of the promises of the Gospell in particular, applieth Christ with all his benefits, unto the comfort of his owne soule.

Eph. 1. 18.  
Heb. 11. 1, 2,  
3. Col. 2. 7,  
12. Eph. 3.  
12, 17. Joh.  
11. 12, 16.  
Gal. 3. 16,  
20.  
Phil. 3. 8, 9.  
2 Tim. 1. 6.  
Heb. 10. 22,  
23. 2 Cor.  
13. 5.

*How are we said to be justified by Faith?*

*Ans.* Not as though we were just, for the worthinesse of this virtue,

Act. 2. 41, 42.  
c. 10. 47, 48.  
Mat. 3. 6, 11.  
cap. 28. 19.  
c. 8. 36, 37.

ture, for in such respect  
 Christ alone is our right-  
 eousnesse; but because  
 faith, and faith only is  
 the instrument fit to ap-  
 prehend and receive, not  
 to worke or procure our  
 justification, and so to  
 knit us unto Christ that  
 we may be made per-  
 takers of all his bene-  
 fits.

*What is that holinesse  
 which accompanieth this  
 justifying faith?*

*Ans.* A gift of God,  
 whereby the heart of the  
 beleever is withdrawne  
 from evill, and conver-  
 ted unto newnes of life.

*Where-*

Röm. 8.1.

1 John 3.9.

1 Pet. 3.9.

1 Pet. 2.4.

Titus 2.12.

Gal. 6.15.

Wherein doth this  
verifie it selfe?

Ans. First, in unfai-  
ned repentance, and  
then in cheerfull obe-  
dience springing from  
the same.

What are the parts of  
repentance?

Ans. Two, a true  
griefe wrought in the  
heart of the beleever,  
for offending so graci-  
ous a God by his for-  
mer transgressions.

And a conversion unto  
God againe, with full  
purpose of heart, ever  
after to cleave unto

E him,

2 Cor. 7.

10, 11.

Jer. 31. 18,

19. Act. 11.

27, 28.

Act. 26, 20.

him, and to refraine from that which shall be displeasing in his sight.

*What is the direction of that obedience which God requireth of man?*

*A.* The morall Law, whereof the ten Commandements are an abridgement.

*What is the summe of the Law?*

Rom. 13. 8.

1 Tim. 1. 5.

Col. 3. 14.

*Ans.* Love.

*What bee the parts thereof?*

Mat. 22. 37,

38, 39, 40.

Markc 12.

30, 31, 32.

*Ans.* The love which wee owe unto God, commanded in the first; and



and the love which we owe unto our Neighbours, commanded in the second Table.

*How do you distinguish the foure Commandements which belong unto the first Table?*

*Ans.* They doe either respect the conforming of the inward powers of the soule, to the acknowledgement of the true God, as the first Commandement; or the holy use of the outward meanes of Gods worship, as in the three following.

*E 2*

*What*

*What are the duties which concerne the outward means of Gods worship?*

*Ans.* They are either such as are to be performed every day as occasion shall require, or such as are appointed for a certaine day.

*What Commandments do belong unto the first kinde?*

*Ans.* The second concerning the solemne worship of Religion; and the third, concerning that respect which we are to have

have of Gods honour  
in the common carri-  
age of our life.

*What Commandement  
belongeth to the second  
kinde?*

*Ans.* The fourth, in-  
joyning the speciall  
sanctification of the  
Sabbath day.

*How doe you distin-  
guish the six Comman-  
dements belonging to the  
second Table?*

*Ans.* The first five  
doe ordaine such acti-  
ons as are injoynd  
with consent of the  
mind at least: The last,

respecteth the first motions that arise in the heart before any consent be given.

*What are the duties appertaining to the first kinde ?*

*Ans.* They are either due unto certaine persons, in regard of some speciall bonds; or to all men in generall, by a certaine rite; the first sort is set down in the first Commandement; the other, in the foure next.

*What is the outward meanes whereby the Gospel*

*spell is offered unto man-  
kinde?*

*A.* The Ministry of  
the Gospel, which is  
exercised in the visible  
Church of Christ.

*Of whom doth the vi-  
sible Church consist?*

*Ans.* Of publike Of-  
ficers, ordained to be  
Ministers of Christ,  
and disposers of Hea-  
venly things, accor-  
ding to the Prescript  
of the Lord, and the  
rest of the Saints, who  
with obedience are to  
subject themselves to  
the Ordinance of God.

Rev. 1. 20.  
Phil. 1. 1.  
Act. 20, 17,  
28. 1 Pet.  
5. 1, 2, 3.  
1 Tim. 3. 2,  
13.  
Rom. 12. 7, 8.  
1 Cor. 4. 1.  
Heb. 13.  
17, 24.

E 4      What

*What are the parts of  
the outward Ministry?*

*Ans.* The administration of the Word, and of the Ordinances exercised thereunto, which are especially Sacraments and Censures.

*What is the Word?*

2Chr. 17. 7.  
A& 2. 40, 41  
cap. 11. 20.  
1Cor. 4. 13.  
Rom. 10. 17.  
John 17. 10.  
Eph. 1. 13.

*Ans.* That part of the outward Ministry which consisteth in the delivery of Doctrine, and this is the ordinary instrument which God useth<sup>a</sup> in begetting Faith.

*What order is there  
used*

*used in the delivery of the Word for the begetting of Faith?*

*Ans.* First, the Covenant of the Law is urged to make sin and the punishment thereof knowne, wherupon the sting of conscience pricketh the heart with a sense of Gods wrath, and maketh man utterly to despaire of any ability in himselfe to obtain everlasting life; after this preparation the mercies of the Gospell are propounded, wherupon the sin-

Rom. 3. 19.  
cap. 7. 9, 10.  
Gal 3. 22,  
23.  
Acts 2. 37.  
Mat. 13. 24.  
cap. 11. 28.  
Gal. 2. 18,  
19.  
Heb. 4. 16.  
Hos 14. 2, 3.  
Rom. 8. 13,  
26.

ner resumming hope of pardon, sueth unto God for mercy, and particularly applyeth unto his own soul those comfortable promises, and hath wrought in him by the Spirit of God, an earnest desire at the least to beleieve and repent.

*What is a Sacrament?*

*Ans.* A visible signe ordained by God, to be a seal for confirmation of the promises of the Gospel, unto those who perform the conditions required in the same.

*How*



*How is this done by a Sacrament ?*

**A.** By a fit similitude between the signe and the things signified; the benefit of the Gospell is represented unto the eye, and the assurance of enjoying the same, confirmed to such as are within the Covenant: Wherefore as the preaching of the word is the ordinary meanes of begetting Faith; so both it and the holy use of the Sacraments, bee the instruments of the Holy - Ghost,

to

1 Cor. 10. 1,

2, 3, 4. 16.

Gen. 17. 10,

11.

Deut. 30. 6.

Rom. 2. 28,

29.

Mat. 3. 11.

1 Pet. 3. 21.

Col. 2. 11,

12, 13.

Act. 2. 41, 42

cap. 14. 22.

cap. 20. 32.

Rom. 4. 11.

to increase and confirm the same.

*How many kinds of Sacraments be there?*

1 Cor. 10. 23.

1 p. 334, 36.

cap. 4. 12, 13.

Exo. 12. 28.

*Ans.* Two, the first of Admission of Gods children: into the Church, there to be partakers of an everlasting communion with them; the second, of his preservation or nourishment therein, to assure him of his continual increase in Christ, in which respect the former is once, the latter often to be administered.

*What*

*What doe you understand by Censures ?*

*Ans.* The Ordinance which God hath appointed for the confirmation of the threatenings of the Gospell against the disobedient.

Mat. 18.  
17, 18.  
1 Cor. 5. 4, 5.

*How are these Censures exercised ?*

*Ans.* First, by the word alone by admonition. Secondly, by afflicting a penaltie, either by shutting up the offender in the Lords prison, till such time as he shew tokens of repentance, or by cut-

Mat. 18. 15, 16, 17, 18.  
2 Thes. 3. 14.  
1 Cor. 5. 4, 5, 11, 13.  
2 Cor. 1. 6, 7, 8.  
2 Tim. 2. 26.  
1 Cor. 16. 22.  
John 9. 22.

cutting off the rotten member from the rest of the body.

*Hath this administration of the Gospell been alwayes after the same manner?*

*Ans.* For substance it hath alwayes bin the same, but in regard of the manner proper to certaine times, it is distinguished into two kinds, the old and the new.

Heb. 11. 2, 8,  
 9, 10, 15.  
 cap. 13. 8, 9,  
 10, 11.  
 2 Cor. 3.  
 6, 7, 8.  
 Acts 10. 43.  
 cap. 13. 11.  
 cap. 26. 6, 7.  
 Luke 16. 16.  
 John 1. 17.

*What call you the old Ministry?*

*A.* That which was delivered unto the Fathers,

thers, to continue until the fulnesse of time, wherein, by the coming of Christ it was to be reformed.

Heb. 11.  
c. 9. 1, 9, 10.  
Acts 7. 44.  
2 Cor. 3. 7,  
11.

*What were the Properties of this Ministry?*

*Ans.* First, the Commandements of the Law were more largely, and the promises of Christ more sparingly and darkly propounded, these latter being so much the more generally and obscurely delivered, as the manifesting of them was further off. Secondly, these

Mal. 4. 4.  
Jer. 31. 31,  
32, 33.  
Heb. 11. 13.  
2 Cor. 3. 13,  
18.  
Heb. 8. 9, 13.  
2 Cor. 3. 11,  
13.  
Gal. 4. 3, 4.  
Col. 2. 16, 17.

these promises of things to come were shadowes, with a similitude of Types and Figures ; which when the truth should be exhibited were to vanish away.

*What were the chiefe States and Periods of this old Ministry ?*

*Ans.* The first from Adam to Abraham, the second from Abraham to Christ.

*What were the speciall Properties of the latter of these two Periods ?*

*Ans.* First, it was  
more

more especially re-  
strained unto a certain  
Family and Nation.  
Secondly, it had joyned  
with it a solempne re-  
petition and declara-  
tion of the first Cove-  
nant of the Law.  
Thirdly, besides the  
Ceremonies which  
were greatly enlarged  
under Moses, it had Sa-  
craments also added  
unto it.

Luk. 1. 44.  
45. Pl. 44.  
19, 26.  
Rom. 9. 4.  
Act. 13. 17.  
Deut. 4. 1,  
6, 7, 8, 17.  
cap. 1. 6, 7,  
8, 14.  
cap. 2. 26.  
cap. 26. 18,  
19. John 1.  
16, 17.  
Ex. 24. 7, 8.  
Deut. 4. 12.  
Rom. 10. 5.  
He. 9. 1, 2, 3.  
John 7. 22.

*What were the ordina-  
ry Sacraments of this  
Ministry?*

*Ans.* The Sacrament  
of Admission in the  
Church

Exo. 12. 48.  
Acts 7. 8.  
John 7. 22.

Gen. 7. 9, 10

Rom. 4. 11.

Col. 2. 11.

Deut 30.

6, 7.

Exo 12. 3, 4.

Num. 9. 11,

12.

Deu 16. 2.

1 Cor. 5. 7.

1 Pet. 5. 19.

John 19. 36.

Exo. 12. 46.

John 1. 17.

Heb. 1. 2.

cap. 2. 3, 4.

cap 3. 5, 6.

1 Cor. 3. 11.

Heb. 12. 27,

28.

Church was Circumcision, instituted in the dayes of *Abraham*: The other of continual preservation and nourishment, the Paschall Lambe instituted in the time of *Moses*.

*What is the new Administration of the Gospel?*

*Ans.* That which is delivered unto us by Christ to continue unto the end of the world.

*What are the Properties thereof?*

*Ans.* First, it is indifferently propounded.

ed



ed unto all people,  
whether they be Jewes  
or Gentiles, and in that  
respect is Catholique  
or Universall. Second-  
ly, it is full of grace  
and truth, bringing  
joyfull tydings unto  
mankinde, that what-  
soever was formerly  
promised of Christ, is  
now accomplished,  
and so in stead of the  
ancient types and sha-  
dowes exhibited, the  
things themselves, with  
a large declaration of  
all the benefits of the  
Gospell.

If. 41. 1, 2.  
c. 61. 3, 4, 5.  
cap 65. 12.  
cap. 66. 12.  
19, 21.  
John 16. 10.  
Mat. 18. 19,  
20.  
Rom. 15. 25,  
26. Eph. 3.  
5, 6, 8, 9.  
Col. 1. 5, 6.  
John 1. 17.  
cap. 14. 21.  
Rom. 11. 2, 3.  
1 Pet. 1.  
10, 11, 12.  
1 Cor. 1.  
23, 24.

*What*

*What be the principall  
points of the word of this  
Ministry?*

Heb 9. 12,  
16, 18.

1 Tim. 3. 16.

Luke 1. 35.

Rom. 1. 1,

2, 8. Joh. 1.

14, 45.

John 19. 28,

30. Mat. 1.

18, 19, 20,

21, 22, 23.

Mat. 27. 2,

26, 51.

cap. 12. 12.

c. 27. 9, 60.

Rom. 6. 9.

Luke 23.

43, 46, 47.

Mat. 16. 21.

cap. 28. 16.

1 Cor. 15.

4, 6, 8.

*Ans.* That Christ our  
Saviour (whom God  
by his Prophets had  
promised to send into  
the World is come in  
the flesh, and hath ac-  
complished the worke  
of our redemption :  
That he was conceived  
by the Holy-Ghost,  
borne of the Virgin  
*Mary*, suffered under  
*Pontius Pilate*, was cru-  
cified and dyed upon  
the Crosse: That Body  
and Soule being thus  
se-

sep-  
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as

separated, his body was laid in the grave, and remained under the power of death, and his soule went into the place appointed for the soules of the righteous; namely Paradise, the Seat of the Blessed. That the third day body and soule being joyned together againe, he rose from the dead, and afterwards ascended up into Heaven, where he sitteth at the right hand of His Father, until such time as He shall come unto the

1 Tim. 2. 8.  
Mar. 16. 19.  
Acts 1. 9,  
10, 11.  
Eph. 4. 10.  
Heb. 1. 3.  
2 Tim. 4. 1.

the last Judgement.

*What are the Sacraments of this Ministry?*

*Ans.* The Sacrament of Admission into the Church is Baptisme, (which sealeth unto us our Spirituall Birth) the other Sacrament of our continuall preservation is the Lords Supper, which sealeth unto us our continuall nourishment.

6 MA 50

**F I N I S.**

